

**The Best Estate.**

Art thou thine own heart's conquerer?  
Strive ever thus to be;  
That is the fight that is most sore,  
The noblest victory.

Art thou beloved by one true heart?  
Oh prize it! it is rare;  
There are so many in the mart,  
So many false and fair.

Art thou alone? Oh say not so!  
The world is full, be sure;  
There is so much of want and woe,  
So much that thou canst cure.

Art thou in poverty thyself?  
Thou still canst help a friend;  
Kind words are more than any pelf,  
Good deeds need never end.

Art thou content in youth or age?  
Then let who will, be great;  
Thou hast the noblest heritage,  
Thou hast the best estate!

—CASSELL'S FAMILY MAGAZINE.

**Christians.**

BY W. W. SYRF.

"The disciples were first called Christians at Antioch."—Acts 11:26.

We sometimes hear the remark made, "There is nothing in a name." In our view a name is significant and expressive. It appears, however, that the Gospel had been preached for some time, and many had espoused the cause of Christ before they were designated Christians, or the name Christian became a general one. It is plain to my mind that the name was given to the disciples because they preached Christ as the Savior,—Redeemer of the world. No one can preach Christ as he revealed himself, without referring to his nature and character. If this is correct, as it certainly is, the word Christian is very significant and expressive; it signifies Christ-like,—is expressive of the motives, feelings and desires of his heart. A Christian then, is a person endued with the spirit of Christ, and one that imitates his example, not only in the keeping of the ordinances of his church—that is, so far as number and mode are concerned—but his heart is under the general influence of divine grace, and his actions bear the marks of a renewed nature. This sounds somewhat like as if we were going to labor to establish the doctrine of perfect holiness or absolute sanctification. By no means. We are conscious of the fact that a Christian may err, do wrong, he may sin. Let it be understood however, that there is a wide difference between sin in the Christian, and sin in an unconverted person. It is the same as poison in the snake and poison in the human body. It is congenial to the nature of the snake, and is cherished as its defence; it is a foreign element in the human body, and the system has no rest until expelled. Sin dwells in the Christian as an intruder, unwelcome, detested, but the unconverted person lives in sin, loves it, does not detest, abhor and despise it. The Christian is within the reach of the power of absolution, but the unconverted person has never sought the power, and the criminality of his acts will remain against him until Christ is properly sought as his Savior and he is born anew.

We are aware of the fact that this does not correspond fully with the practice of the church as laid down by Annual Meeting, and practiced to some extent among the brethren assuming, as we do, the Gospel as our creed. Explicit rules are laid down in our creed as to how we shall deal with our brethren who trespass against us, in cases of personal offenses, but the custom of calling up brethren and sisters for their errors and demanding humble acknowledgements and the rendering of satisfaction, is not so clearly set forth. The fact is, where there has been a personal trespass or sin committed, the gospel gives instructions teaching the persons offended and the church to forgive. If a brother or sister trespass against us seven times in a day, and they say, I repent, it is our duty at once to forgive. To forgive is Christ-like,—hence to forgive and not to condemn is characteristic of Christianity. We are always to be certain that the beam is first removed from our own eye, then, and not till then, have we the right to begin the extracting of motes. An unforgiving spirit, a demanding spirit, lording it over one another, is one of the inconsistencies in the conduct of professors of Christianity. In proportion to the rank of an individual so will be the mischief of the inconsistencies that he practices. Have we not officials standing high (at least in their own estimation) in

church authority, who, when in the pulpit, preach humility, meekness, forgiveness, &c., and when out of it can go around surmising, stirring up mischief, plotting a case against a brother or sister, thus acting contrary to the creed and their own preaching, to satisfy some grudge or selfish spirit, in matters and things that are not to their liking. Such an one is a kind of moral volcano, in course of eruption belching forth torrents of noisome and pestilential lava, obstructing the way to the cross, and retarding the advancement of others in the way of salvation. A headstrong disposition and an unrestrained spirit have been the curse and bane of many a Christian society. A person endued with such a temper is the last person who should try to govern others, because he cannot govern himself. In his family he is a domestic tyrant; in the world he is a turbulent oppressor; and in the church he is an ecclesiastical despot, "lording it over God's heritage." This is not Christ-like, hence not Christian. The character of a tree is determined by the nature of the fruit it bears.

In close proximity to the foregoing are base insinuations, connected with a spirit of envy, which will pass by a thousand moral beauties to expose a single blot. We read, "Cursed is he that smiteth his neighbor secretly" (still worse if a brother or sister). Hand in hand with the above is the spirit and act of dissimulation.

Is the foregoing our picture? If so, that radical change referred to in the beginning of this communication has not yet taken place.

Again, our Savior preached love and friendship, and practiced them, too; so they are in strict accordance with the Christian life. Still some are to be found who would rend a whole Christian fraternity, and destroy every particle of affection, rather than abandon or give way in a matter they have taken hold of. This ought not so to be. We are brethren, and should act as brethren at all times towards one another. It often happens that persons in high official positions so forget the dignity of their character, and the holiness of their calling, so as to disregard the injunctions of the Bible in reference to the points we have hinted at. "By their fruits ye shall know them,"—is the immutable and universal standard erected by our Savior himself.

**Eighth of Acts.**

This chapter opens with Saul of Tarsus consenting to the death of Stephen, and making havoc of the church, scattering them abroad by the most heart-rending persecutions. Being forced to leave their homes, the disciples went every where preaching the word. Have we any of that kind of religion to-day, that rather than denounce our faith we would suffer banishment, or even death? Will I be willing, if deprived of home and friends by the hand of persecution, to go every where preaching the word, even in the face of possibilities resulting in imprisonment and death? "All that live godly lives in Christ Jesus shall suffer persecution." I wonder if we were to preach as they did, if the same would not be true of us? We have a little too much, "You must be careful that you hurt no one's feelings," these days, to be in danger of meeting with much opposition. As long as a minister confines himself to the use of those skeleton sermons which are fast becoming popular, he is in no danger of very severe persecution; for they seem to be gotten up especially to remove all controversial points, which is more expedient than lawful, and pleasant than useful. If you have courage enough, preach the word; if not, then sit at the feet of the Master and learn how he suffered for us, and that "They that suffer in the flesh have ceased from sin," and that "They that are Christ's have crucified the flesh with the affections and lusts." "Take up your cross and follow me."

Although Stephen was a deacon, set apart to that duty when the church was prosperous and growing, now that it was scattered, he did not sit idly by and condole the seeming down-fall of the cause, but like a "hero in the strife," he left the scenes of his past labors; turned his back to old fields where the red hand of the destroyer had wasted all that was dear, and set his face toward new and broader ones. "If they persecute you in one city flee to another." With this saying of the

Master as a motto, Stephen fled from Jerusalem to Samaria.

Perhaps it was evening, and the inhabitants of Sychar were closing the gates of the city for the night, when a lonely wanderer came asking lodging for the night, and Samaritan like, they said, come in. One of the chief men of the city took charge of him and hearing his mission, he announced to the public that a man was here to preach to them about that man Jesus who had visited them a few years since. The inhabitants were ready for just such an event. Jesus a few years previous to that night, had preached to them—read the fourth chapter of John. And recently a man came into their midst, telling them wonderful things and performing the same to their amazement; he, no doubt, having heard of Jesus being at their place, and doing a great work, and as a natural result getting much praise and honor from the inhabitants, concluded that they had not forgotten these things, and that he would use that influence to his advantage. This Simon had been there in that city working up an interest, not for the good of the people but for his own benefit; and he seems to have succeeded well in that the people were ready to confess that he was the great power of God. He must have been a successful lecturer. But to-night there appears a new star in that particular sky, and for the reason that people get tired of hearing the same man always, these Samaritans with one accord went to hear Philip that night. These meetings will occupy our next. J. P. MARTIN.

**A Home Instead of a Cigar.**

In early life, says a New York merchant, I smoked six cigars a day, at two and a half cents each; they averaged that. I thought to myself one day, "I'll just put aside all the money I am consuming in cigars, and all I would consume if I kept on in the habit, and I will see what it will amount to by compound interest." Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest.

We lived in the city, but the children, who had learned something of country life from their annual visit to their grandparents, longed for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money now came into requisition, and I found that it amounted to a sufficient sum to purchase the place, and it is mine! I wish all American boys could see how my children enjoy their home, as they watch the vessels with their white sails that course along the Sound. Now, boys take your choice,—smoking without a home, or a home without smoking.—SEL.

**The Planting of Evergreens.**

A deciduous tree, the buds of which have started, is always a risky thing to handle. With evergreens it is different. They transplant better after vegetation has started, and the terminal buds begin to swell. This is one reason why evergreens furnished by nurserymen with other stock early in the season, often fail. They have necessarily been dug too early, exposed perhaps to chilling or drying winds during the packing, and, though fresh and green in appearance when received by the planter, make no start after setting out, and gradually turn brown and die. It is much better to order evergreens to be sent separately from other trees and later in the season, say during May, or even June, if the season is backward, and the new shoots have not made much growth. They should be fresh-dug, quick-packed and soon received. The tender point about an evergreen is its root. If once dried, it seldom recovers. It is very important, therefore, that the roots be carefully protected from sun and wind. If possible, take a cloudy, or showery day for handling evergreens. If the right conditions do not exist, keep the roots constantly wet, and rolled up in matting. If there are a great many to be handled, as for hedging, keep them trenched in moist soil, removing only a few at a time.—AMERICAN AGRICULTURIST FOR MAY.